

Religious Intelligence

"REHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XVI.

MISSIONARY.

BRIEF VIEW OF MISSIONS

UNDER THE DIRECTION OF THE AMERICAN BOARD.

[Continued from p. 579.]

SANDWICH ISLANDS.

1. ISLAND OF OAHU.

HONOLULU.—Hiram Bingham and Ephraim W. Clark, *Missionaries*; Gerrit P. Judd, *Physician*; Levi Chamberlain, *Superintendent of Secular Concerns*, and *Inspector of Schools*; Stephen Shepherd *Printer*, with their wives, and Miss Mary Ward.

2. ISLAND OF HAWAII.

KAILUA.—Asa Thurston and Artemas Bishop, *Missionaries*, and their wives.

WAIKAEA.—Joseph Goodrich, *Missionary*, and Mrs. Goodrich.

WAIKAEA.—Samuel Ruggles, *Missionary*, and Mrs. Ruggles.

KAAVALOA.—Now vacant.

3. ISLAND OF MAUI.

LAHAINA.—William Richards, Lorin Andrews, and Jonathan S. Green, *Missionaries*, with their wives, and Miss Maria C. Ogden.

4. ISLAND OF TAUAI.

WAIKAEA.—Samuel Whitney and Peter J. Gulick, *Missionaries*, and their wives.

A third reinforcement sailed from New Bedford in the ship New England, captain Parker, on the 28th of December, 1830, consisting of

Dwight Baldwin, Reuben Tinker, and Sheldon Dibble, *Missionaries*; Andrew Johnstone, *Superintendent of Secular concerns*; and their wives.

On the 26th of November 1831, a fourth reinforcement sailed from the same place, in the ship *Averic*, captain Swain, consisting of nineteen persons.

John S. Emerson, David B. Lyman, Ephraim Spaulding, William P. Alexander, Richard Armstrong, Cochran Forbes, Harry R. Hitchcock, and Lorenzo Lyons, *Missionaries*; Doct. Alonzo Chapin, *Physician*; and their wives; and Edmund H. Rodgers, *Printer*.

Some of the missionaries in both these reinforcements were destined to form a new mission in the *Washington Islands*.

Schools.—There are about 900 schools in the Sandwich Islands, instructed by as many native teachers. The number of readers and learners on the island is estimated at 50,000. The read-

ers are not all now members of the schools. A view of the schools is given in the following table.

<i>Islands.</i>	<i>Schools.</i>	<i>Readers.</i>	<i>Scholars.</i>
Oahu,	210	3,061	6,635
Maui,	264	5,605	10,738
Molokai,	33	603	1,485
Lanai,	10	206	506
Kahoolawe,	1	1	31
Tauai,	about 90	2,500	about 5,500
Hawaii,	about 300	about 9,000	at least 20,000
	908	20,969	44,895

The missionaries feel the importance of raising the qualifications of the schoolmasters. Schools have been instituted for them in various places, under the immediate instruction of the missionaries, their wives, or the single females connected with the mission. Here are taught reading, writing, and arithmetic. Soon geography will be added, and the first principles of astronomy: and, in process of time, other fields of science will be opened upon the astonished minds of the islanders.

Printing. The mission press at the Sandwich Islands commenced its operations on the first Monday in January 1822. From that time, when the language was just beginning to assume a written form, until March 20, 1830, scarcely ten years after the mission was commenced, 22 distinct books had been printed in the native language, averaging 36 small pages, and amounting to 387,000 copies, and 10,287,800 pages. This printing was executed at Honolulu, where there are two presses. But besides this, 3,345,000 pages in the Hawaiian language have been printed in the United States, (viz. a large edition of the gospels of Matthew, Mark, and John,) which swells the whole amount of printing in this time, for the use of the islanders, to 13,632,800 pages. Reckoning the 22 distinct works in a continuous series, the number of pages in the series is 832. Of these, 40 are elementary, and the rest are portions of scripture, or else strictly evangelical and most important matter, the best adapted to the condition and wants of the people that could be selected under existing circumstances.

Perhaps never, since the invention of printing, was a printing press employed so extensively as that has been at the Sandwich Islands, with so little expense, and so great a certainty that every page of its productions would be read with attention and profit.

Improvements of the People in Knowledge, Morals, Religion, etc. Nothing more will be at-

tempted, than to present the most remarkable facts.

The language of the islands has been reduced to writing, and is a form so precise, that five vowels and seven consonants, or twelve letters in the whole, represent all the sounds which have yet been discovered in the native tongue. And as each of these letters has a fixed and certain sound, the art of reading, spelling and writing the language, is made far easier than it is with us.—About one third part of the people in the islands have been brought into the schools, and one half of these have been taught to read. Many are able to write, and some are versed in the elementary principles of arithmetic.—Nine hundred of the natives are employed as school-masters.—The historical parts of the New Testament, and selections from the Old, and summaries of Christian doctrines and duties, have been printed in the native language, and placed in the hands of some thousands of the natives.—The government of the islands has adopted the moral law of God, with a knowledge of its purport, as the basis of its own future administration; and the Christian religion is professedly the religion of the nation. Indeed most of the chief rulers are members of the visible church of Christ.—Special laws have been enacted, and are enforced, against murder, theft, licentiousness, retailing ardent spirits, Sabbath breaking, and gambling.—The Christian law of marriage is the law of the land.—Commodious houses for public worship have been erected by the principal chiefs, with the cheerful aid of the people, in the places of their residence; and when there is preaching, these chiefs regularly and seriously attend, and their example is followed by great numbers of their subjects.—Churches are gathered, as with us, wherever there are pastors to take the care of them, and accessions are made to them, from time to time of such as we may reasonably hope will be saved.—In one small district, which, but a few years since, rang through all the length and breadth of it with the cries of savage drunkenness, a thousand people have associated on the principle of entire abstinence from the use of intoxicating liquors.—Moreover, in that same district and in two others, with a united population of perhaps 40,000, where the morals were as degraded, a few years ago, as anywhere on earth, a fourth part of the inhabitants have formed themselves into societies for the better understanding and keeping of God's holy law, and require unimpeachable morals as a condition of membership in their several fraternities.

All these are believed to be facts. And they are traceable wholly to the blessing of God on the establishment of a Christian mission on those islands, a little more than eleven years ago.

A moment's reflection however, is sufficient to show, that after all the work of evangelizing and civilizing those islands is but just commenced. The nation is yet in its infancy. It is just beginning to understand the advantages of the social state. The elements of individual improvement and domestic happiness, and national order and prosperity, have been introduced, and the contrast between the former and present condition and character of the nation,

as such, is great in almost every respect. Yet very few have done more than merely to cross the threshold of knowledge. Three-fourths of those, who are capable of learning to read, are yet to acquire the art. A collection of all the books in the language would not contain as much matter, as there is in one volume of the *Missionary Herald*. Salvation through the Lamb, that was slain, is brought within the reach of thousands, and many have fled and are fleeing to lay hold on the hope set before them; but how few are their helpers, compared with those we have, and with what they ought to possess. The regular preaching of the gospel is enjoyed by not more than one-fourth of the inhabitants. The rest see only a few rays of heavenly light.

NORTH AMERICAN INDIANS.

The board have missions among the *Cherokees*, *Chickasaws*, *Choctaws*, *Arkansas Cherokees*, *Ojages*, *Stockbridge Indians* near Green Bay, at *Mackinaw*, among the *Ojibeways* south-west of Lake Superior, the *Indians in Ohio*, and *Indians in the State of New York*.

CHEROKEES.

Begun in 1816: eight stations, five missionaries, eight male and twenty female assistants, and one native preacher.

BRainerd. John C. Elsworth, *Teacher and Superintendent of Secular Concerns*; John Vail, *farmer*; Ainsworth E. Blount, *Farmer and Mechanic*; Henry Parker, *Miller*; with their wives; Miss Delight Sargent, *Teacher*.

CARNEl. Daniel Butrick, *Missionary*; Isaac Proctor, *Teacher and Catechist*; with their wives.

CREEKPATH. William Potter, *Missionary*; Mrs. Potter; Miss Erminia Nash, *Teacher*.

HIGHTOWER. John Thompson, *Missionary*; Mrs. Thompson; Miss Catherine Fuller, *Teacher*.

WILLSTOWN. William Chamberlain, *Missionary*; Sylvester Ellis, *Farmer*; with their wives; Mrs. Hoyt, *Widow of Rev. Ard Hoyt*; John Huss, *Native Preacher*.

HAWEIS. Elizur Butler, *Physician and Catechist*; Mrs. Butler; Miss Nancy Thompson and Miss Flora Post, *Assistants and Teachers*.

CANDY'S CREEK. William Holland *Teacher and Catechist*; Mrs. Holland.

NEW ECHOTA. Samuel Austin Worcester, *Missionary*; Mrs. Worcester; Miss Sophia Sawyer, *Assistant*.

Preaching, Churches, &c. Public religious meetings are held at each of the stations on the Sabbath, and occasionally during the week; and Mr. Butrick and Mr. Chamberlain have itinerated and preached extensively in the Cherokee villages. Unusual seriousness has prevailed at Brainerd, Carmel, Creekpath, and Haweis; and it is hoped that twenty or twenty-five have been renewed by the Spirit of God, some of whom were distinguished opposers. A number of the inquirers were formerly members of the mission schools. A new meeting house has been erected at Haweis, and another at Willstown, the labor and expense of which were almost entirely borne by the Indians.

There are now eight churches at the several stations occupied by this mission, embracing in

the whole, last December, 219 members; of whom 167 were Cherokees, and the remainder were of African descent, or white persons residing in the nation. During the past year three were added to the church at Carmel, and one that had been cut off has been restored, three have been added at Haweis, and two or three other persons propounded; and six have been added at Creekpath. The church at this last place has been more signally blessed with the influences of divine grace, than during any previous year.

Education. The school at Brainerd has not yet been resumed since the burning of the buildings in 1829, though the preparations for opening it again are nearly completed. This mission had under its care, on the first of June last, when they were interrupted by the enforcement of the law of Georgia excluding white residents, seven schools containing about 150 pupils; about 80 of whom were boarded in the mission families.

By an estimate made early last winter, it appeared that there were more than 200 Cherokees, excluding females, and all of the other sex who could barely read and write, who had obtained an English education sufficient for the transaction of ordinary business; of whom more than 130 had been instructed wholly within the nation, and about 44 had received their education chiefly abroad. Most of those who were educated in the nation were instructed in the schools supported by the Board. Including those who have emigrated to the Arkansas, or have deceased, the whole number of males and females, who have received an English education adequate to the transaction of the ordinary business of life, is probably not less than 300; besides nearly as many more, most of whom can read and write in English. Others have been in various ways and degrees benefited by their connection with the mission schools. An increasing desire among the people to have their children educated is very apparent.

A Cherokee Sunday School Union has been organized, embracing six schools, eight teachers, and 113 scholars.

Printing and Distribution of Tracts. During the year a second edition of the Cherokee Hymn book has been called for and 1400 copies have been printed; making, with the first edition, 2,200 copies. The number of hymns was increased from 33 to 58. This edition is also nearly exhausted. Of the gospel of Matthew 1,000 copies have been printed, and a second edition is needed, and is ready for the press. Three thousand copies of a tract of twelve pages, consisting principally of historical extracts from the Old and New Testaments, has been printed, and another of a similar character and the same size is ready for the press. These have been prepared by Mr. Worcester and Mr. Boudinot, and have been extensively circulated in all parts of the nation. Societies have been formed by the Cherokees themselves to purchase them for gratuitous distribution.

State of the people. The mission among the Cherokees has now been established more than fourteen years; during which period the progress of improvement which had then been considerable, has been steady, and considering

all the circumstances, rapid. The mass of the people in their dress, houses, furniture, agricultural implements, manner of cultivating the soil, raising stock, providing for their families, and in their estimate of the value of an education, will not suffer greatly by comparison with the whites in the surrounding settlements. In their present condition and character they certainly much more resemble man in his civilized state, than they do the savages they were thirty years ago. The mass of the people have externally embraced the Christian religion. They have a regular system of civil government, founded on liberal principles and administered with a good degree of decorum and energy. Intemperance, the bane of the Indian as well as the white man, has been checked. The laws of the nation rigorously excluding intoxicating liquors from all public assemblies, and otherwise restricting its introduction and use. Numerous associations for the promotion of temperance have been organized, and joined by large numbers. Some notoriously intemperate persons have been reformed, and others have been arrested in their fatal course.

During the last year the Cherokees have been greatly agitated by their political troubles. Their government has been hindered in its operations, their laws counteracted by the extension of the jurisdiction of the state of Georgia over their territory, many of their citizens have been imprisoned, and their nation has been threatened with banishment from their country. The missionaries of the Board have been forbidden to reside among them by the laws of Georgia, four of them have been arrested for not removing, and two Mr. Worcester and Dr. Butler, have been, for the same cause, tried and sentenced to the Georgia penitentiary for the term of four years, where they are now confined. All the members of the mission families have been compelled to leave Carmel and Hightower for the present.

(To be continued.)

CONSTANTINOPLE.

MR. GOODSELL'S VOYAGE FROM SMYRNA TO CONSTANTINOPLE.

We copy from the *Missionary Herald* the following extracts from the journal kept by Mr. Goodsell while on his way to the metropolis of the Turkish empire. He stopped a few days at Smyrna, but went thence in the same vessel which took him and his family from Malta.—His happy talent in describing scenery and events, receive additional interest from the allusions to the travels of St. Paul, and other incidents recorded in ancient history.

June 3. 1831. Weighed anchor, and set sail from Smyrna last evening. This morning, on going on deck, found ourselves opposite Long Island, a light wind carrying us along so gently that we seemed to be lying at anchor. Passed between Mytelene and the coast of Anatolia. The former is the Lesbos of the ancients, and said to be the birth place of the lyric poet Alcæus, and of Sappho. It abounds with olives; and the dark green of the extensive groves on

the hill side formed a fine contrast with the fields of ripening grain which were waving in the breeze, with the lights and shadows of the sun and clouds passing over them in rapid succession. Again and again we said to each other, We have seen nothing before for a long time, which reminded us so powerfully of the charming and diversified scenery of New England. Happy New England! If we ever forget thee, let our right hand forget her cunning. Whenever we think of that good land, the land of our father's sepulchres, the land of hills, and vallies, and springs of water, the land of simplicity and purity of manners, the land of Sabbath, and revivals, and benevolent institutions, the land of peace and plenty—we are ready to exclaim, "Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord!"

On our right, about half way up the gulf of Adramyttium, we passed in the after part of the day, the ancient Assos. I read with the children on deck the 20th chapter of Acts, which contains the account of Paul's going on foot from Troas to Assos, thence by water to Mitylene, and so on "over against Chios," to Samos, Trogyllium, and Miletus, on his last voyage to Jerusalem, when "he hastened, if it were possible for him, to be there on the day of Pentecost." Do any of the children of America wish that they could read this chapter in the same place, where we read it? Perhaps they will be permitted in the Providence of God to do so. But under whatever circumstances they may at any time read it, may they be animated by the same spirit of devotedness to Christ, which was so conspicuous in Paul.

4. Contrary winds. Beat up between the island of Tenedos and the coast of Troy. The former place is still celebrated for its wines.—And it was behind this island the Greeks, it is supposed, concealed themselves, when they made a pretence of returning to their country, and abandoning the siege of Troy. The stratagem of the wooden horse, and other parts of the story, together with the interesting associations, under which I first read the *Æneid*, were revived in my memory, and for a while I seemed to be living over again my academic life in the presence of a revered and beloved instructor, and surrounded by my old school fellows. What would some of them not give to read those classics here.

The Troas of the New Testament, built by order of Alexander the Great, is not on the site of the ancient city, but is several miles south, and is now called Eski Stamboul. Whatever was its former splendor, it has the appearance of being now only an insignificant village. Paul informs us, that, when he "came to Troas to preach Christ's gospel, a door was opened unto him of the Lord." It was at Troas a vision appeared to Paul in the night, from which he "assuredly gathered that the Lord had called him to preach the gospel in Macedonia." It was at Troas, he "abode seven days;" on the last of which, "when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow; and continued his speech until midnight." And it was at Troas, (probably when he was "minded him-

self to go afoot to Assos,") that he "left his cloak," which, in prospect of suffering from cold in prison at Rome, he desired "Carpus to bring with him," together with "the books, but especially the parchments."

About sunset we came to anchor nearly opposite a town at a short distance from the entrance of the Dardanelles. Still nearer the entrance were other vessels at anchor, waiting for a favorable wind.

6. Between nine and ten o'clock this morning, a breeze sprung up, and we weighed anchor. About one o'clock P. M. we succeeded in passing the first castles of Europe and Asia, the guard of the straits, said to have been built by Mahomet IV, more than 200 years ago. A little farther on was the mouth of the celebrated Scamander, now called Mendere, and the fruitful valley on its banks could be seen a great distance into the interior. Mount Ida beyond, with an intervening range of hills sweeping round to the right and left, forms with this valley a vast amphitheatre. The channel of the Dardanelles, the ancient Hellespont, is variously estimated at from 48 to 60 miles in length; it is generally from three to five miles wide, but in two or three places is much narrower; the current is frequently strong; and altogether, it has much the appearance of a river, moving on with grandeur and beauty through a country of great fertility, and of rich and perpetually varying prospect. Herds of buffaloes were here and there feeding quietly on the banks; villages were sprinkled over the rising ground; and though there were wastes and unimproved lands, yet gardens of fruit trees, and groves of olives, with fields and pasture grounds, were generally seen on hill and dale. We were now and then surprised by quite a New England scene opening unexpectedly upon us.

7. Between 9 and 10 o'clock, vessels were seen coming up with a south wind, and the command "heave up" being immediately given, we were prepared to use its first breezes. The channel is here narrow, and the current proportionably strong. At a short distance above the castles, is the place where Xerxes is supposed to have constructed his bridge of boats, and where he looked down upon his immense fleet and wept. No one has ever passed through this vale of tears without weeping; but alas! how few tears, comparatively, have been shed to any good purpose! How few persons have wept over their own follies and wickedness, the depravity of their hearts, and the awful ravages of sin in the world. The sorrow of Xerxes was but momentary, and was altogether a selfish feeling; and he did vastly more to increase the sum total of human misery, than to diminish it. Instead of being disposed to dry up the tears of the millions, whom his sword had made widows and orphans, he would rather that millions of other hearts should bleed, and millions of other graves be watered with tears, than that his own ambitious schemes of conquest should be defeated. "Godly sorrow worketh repentance unto salvation not to be repented of; but the sorrow of the world worketh death."

The south wind kept along with us, or rather we kept along with it, and, till the middle of the

afternoon, we continued to find vessels waiting as we had done in the morning, for its indispensable aid. Thus we finally became quite a fleet, consisting of 20 square rigged vessels, besides smaller craft of the country. About four o'clock, P. M. we passed Gallipoli, the most considerable of the towns situated on the Hellespont. The Grand Signor himself was there with his fleet. We were told at Dardanellas this morning, that he was expected to make them a visit, and that preparations for his reception were making accordingly. A novel thing this with the Turks, for the Sultan to leave Constantinople; said not to have been done before for several generations.

8. A very light wind during all the former part of the day. We formed a little circle, and read letters we had recently received from various dear friends in America. In this sea, of which with scarcely any interest we once used to read at school in the days of childhood—in the midst of this little sea we conversed about far distant relatives and acquaintances, and friends to the missionary cause, scattered over our beloved country from one end of the union to the other. How many precious recollections were awakened in our bosoms by the mention of a place, or of an individual! How many streams of public charity we followed up to the streamlets, thence to the rills, and finally to the little springs, whence they took their rise, so insignificant, perhaps, as scarcely to engage the attention of the passing traveller! Our friends at home can hardly imagine how they live in our remembrance, and with what delight we frequently turn our thoughts to a country, blessed with such a government, such institutions, and such civil and religious privileges, where "the little hills rejoice on every side."

9. We all rose at an early hour to see Constantinople. The storm had passed away, the stars were fading out of their places, the "winds breathed soft," and the morning had all the freshness and coolness of one at this season of the year in New England, after a refreshing shower, when the wind is from the northwest. The view of Constantinople was at first indistinct, and presented nothing striking; and we began to call in question the correctness of the opinion generally expressed by authors of the unrivalled beauty of its situation and of the scenery around. But as we approached the city, our first impressions were succeeded by others more in unison with those of the authors above alluded to, and the prospect at length became enchanting.

MISCELLANEOUS.

From the American Pastor's Journal.

RECOLLECTIONS OF A TRACT DISTRIBUTOR.

It was a fine star-light evening in August, when my friend and I left the canal packet in which we were travelling, to enjoy a walk on the tow-path, and to distribute tracts to the footmen whom we occasionally met, or to the inmates of a few houses which stood at intervals on our way. It was a somewhat broken and hilly country, over whose inequalities the

patient canal crept by many locks, and consequently the progress of the packet was slow. This circumstance gave us leisure to call at the huts and leave a few tracts, and spend a few moments in religious conversation with the occupants, and still keep in advance of our conveyance.

The region was one quite sequestered, and enjoying but little of the means of grace.—For the most part, our message seemed to startle those to whom it was addressed more by its novelty than by its uncongeniality. In a very few instances, our remarks were coldly, and even rudely received; but generally they seemed to sink down into hearts desirous of religious instruction. I will give a few instances.

As we were pursuing our way, and had just entered on a region which seemed peculiarly lonely and uncultivated, we perceived a light glimmering through the leaves a little before us, on the left. Here, we observed to each other, probably resided some candidates for eternity, ignorant of the way of salvation. As we were turning our steps towards the house whence the light proceeded, a man met us, to whom my companion tendered a tract and addressed some solemn counsels, while I proceeded to the door, and after knocking, was admitted with an air of reluctance and surprise on the part of the inmates. I immediately perceived it was the abode of poverty, and probably of ignorance. "Madam," said I, in a tone of kindness, designed to conciliate her feelings, which I saw were those of distrust, "I am passing through this region, and I thought probably you would be glad to have some good books which I have with me, and"—"We have no money to buy them with," said she, interrupting me; "the times are hard for poor folks, and we live so out of the way here." "I do not wish you to pay for them, but freely give them to you, if you will read them and lay to heart their contents." I then laid on the table the "Dairyman's Daughter," and one or two other narrative tracts, and also that entitled "To Mothers." My friend coming in at this moment, we joined in urging upon her the importance of attending to her soul's concerns. Soon the downcast look and attentive air, showed that she was not destitute of sensibility, and needed only faithful instruction to be deeply interested on the subject. O how awfully responsible seemed our situation! Thrown for a few brief moments in contact with an immortal mind educated in darkness, and in all probability long to remain in darkness, and this fleeting opportunity was all we could ever have to pour into her soul a knowledge of the things that belong to her peace? We endeavored to compress into a few words a practical view of the gospel, and then left her.

Another house which we entered was inhabited by a lock-tender. The man was engaged in a boat through the lock. We gave him a tract, and then hastened to make our momentary visit to his family. A hasty glance was sufficient to show us that this family, like the former, was poor. We offered our tracts, which in this instance was received with a civil expression of thanks. A woman, with a feeble look, and partly wrapped in blankets, occu-

pied an elbow chair in the corner, and did not at first attract our attention. To our remarks she responded in a low voice, when we entered into conversation with her. She was a professor of religion, but seemed ignorant, and had for a long time lived secluded from the privileges of God's house. She thanked us for our call, and we left her, after having addressed some remarks to her and the other members of the family. We hurried forward, for the sound of the bugle from our packet told us that she was fast gaining upon us.

A succession of locks soon enabled us again to drop in at several houses, and deliver our brief message. At one of these calls, the woman of the house offered us seats, and with well meant, though unpolished courtesy, requested us to tarry. We told her "No; we are travellers through this country, and we feel it our duty to step in and say a few words on the subject of religion. We can stay but a few moments. You and we are all travellers, journeying through this world to eternity. We affectionately beg leave to inquire how you are advancing, and in what road you are walking? In a few days your journey will be over. Are you prepared to die?" With such remarks we occupied a short time. The woman replied with considerable volubility, and an air of carelessness which seemed to indicate that we had not reached her conscience. How could we expect to produce much impression, when, perhaps, not more than five minutes were allowed us for delivering our message? But how could we bear to leave a family apparently insensible to all that relates to an eternal State? Once more we made our appeal. "See, madam, these little ones whom God has given you; he has committed their destiny for eternity, in a measure, to your hands. How can you meet them in the judgment day? Can you say, 'Here Lord, am I, and the children thou hast given me?' or will they rise up to condemn you; and bear witness before God that their parents never bowed the knee with them, and taught them, morning and evening, to pray for themselves?" Soon we saw that under all the coarseness of the exterior, there was a mother's heart. She was evidently moved.—During these remarks, the husband had come in, and feeling, perhaps, that the conversation was too personal, endeavored to turn it, by remarking that a man had been drowned in the lock a few days before. This gave us an opportunity to press upon him the necessity of being prepared for sudden death. My friend then selected "The Domestic Altar" from our stock of tracts, and with some further admonitions, given, I trust, under a feeling of responsibility to our Lord and Master, and received by the family with apparent tenderness and gratitude, we departed, lifting up our hearts to God for a blessing on the interview.

It was pleasant thus to scatter the truth of God by the way, especially in a region where it was evident the gospel message was seldom heard. Sometimes we were repulsed in a way that was calculated to make us almost weep over the hardness of the human heart. "Will you accept of a little book?" said I to a lock-tender. "What do you ask for it?" was the re-

ply. "O, nothing; you are welcome to it. It is entitled, 'Do you want a Friend?' and tells of a friend who sticketh closer than a brother." "If it is about religion, I don't want it," said he. "Why not?" "Because if it contains anything that is not in the Bible, it is not true; and if it contains what is in the Bible, the Bible is enough without it." Thus, with a thread-bare parody on the sophism of the Caliph Omar, which he had picked up somewhere, he burst out into a laugh of triumph, nor would he even permit his children to accept one of our tracts.

But quite different was our reception at the house of another lock-tender on the following morning. In a small house, stuck under a steep cliff that towered to a great height above it, we found a pious woman surrounded by her little flock. Shut out from the privileges of religious worship and intercourse, and even from an opportunity of sending her children to school, her soul mourned over the prospects of her family. She drank in the words of counsel and sympathy which we offered, thanked us for our visit, and begged us to speak to her husband, who was busy at the lock, if peradventure he might be induced to think of his soul.—We did so, and were listened to with respect, and apparent interest. A few brief moments ended our interview, and we departed.

CONVERSION OF A SCHOOL TEACHER.

[From a Layman.]

[The following account is taken principally from the diary of the subject, Mr. N., and was designed by the gentleman who forwarded it, to illustrate the usefulness of Tracts.]

"In early youth I was taught by my parents 'to fear God and keep his commandments,' and I viewed it indispensably necessary that I should become a Christian, in order to enjoy happiness in a future state.

"Nothing appeared permanently to fasten itself on my mind until February, 1826. My attention was then called to the immediate work of repentance, by hearing one of my scholars read, from a school book, some remarks on procreantion, which applied to my case.

"The next circumstance, of note, was a tract which accidentally fell in my way, that described my hopes, desires, and situation; and recommended to me the New Testament. To this I directed my attention. I determined to search it through. I had a desire to learn something about religion; but, more especially, to learn my standing in the sight of God.

"I immediately set about the work of studying the scriptures, and gave all my leisure moments to this object. I had not proceeded many days in this way before I began to feel my dependence, and saw that of myself I could do nothing. About this time I came to the resolution to attend to secret prayer, morning and evening. Here I had difficulties to encounter. The heavens appeared as brass. My thoughts, like the fool's eyes, were in the ends of the earth. Many were the emotions which agitated my heart for a few days. My mind began to appear like 'the troubled sea, whose waters cast up mire and dirt.'

From that time, Mr. N. began to attend pray-

er meetings and conferences. His convictions were deep and pungent, but there is nothing extraordinary in the account; it is the same in substance, which we read in almost all conversions, in every clime and language, for there is that wonderful-similarity in religious experience, even in cases in which imitation appears almost impossible, which proclaims that there is one spirit. After he had indulged in hope, he says:

"I began to inquire, *what has produced this change?* Why is my soul, lately so ruffled, now calm and joyful? Is this that which I have been blindly seeking? Is this the *new birth*, without which none can enter the kingdom of heaven? At the usual hour I repaired to the school house. I called on a neighbor by the way and urged him to call on the name of Jesus while he was passing by. When I entered the school house I had in my hand a bible, for which I had gained great love. This, with the sweet refreshing from the Lord, shone so bright in my countenance, as to lead some of my scholars to conjecture what was going on in my heart. I mentioned nothing of the subject till the intermission, I then invited the scholars to return in ten minutes, telling them that I had good news to relate to them, such as filled me with unspeakable joy. When the ten minutes had expired, to my joy and surprise, every scholar, who had arrived to years of discretion, was present. When I entered, what a picture did I behold! The house was silent as that of death.

The stout-hearted young men turned pale. I began in the most familiar manner to relate what I thought I had just discovered: that nothing short of the almighty power of God was able to effect this change in my views and feelings. I gave them an account of what I supposed to be the workings of divine grace in my heart, and used several arguments to urge them to the immediate work of repentance. I endeavored to communicate the joys I then felt. Not all the honors of an applauding world could bear any comparison with the happiness, the peace, the serenity, that filled my heart. It soon appeared as though conviction had fastened itself on every heart. There was not a dry eye in the house except mine. The effect produced on the minds of the scholars was so great that I concluded it would be desirable for them to retire and mourn apart for their sins. I left them to their choice, and after recommending them by prayer to a throne of divine grace, they left the house in a still and solemn manner, every heart wrung with its own anguish, seemingly every one inquiring within themselves, 'what must I do to be saved?' Out of this company a large number enjoy a good hope."

I have given Mr. N.'s own words, extracted from his diary. I heard many of his scholars relate their experience, which they attributed, under God, to Mr. N.'s exertions with them, and the letters he wrote to them individually. A revival of religion soon followed, which was very powerful. Religion had before been very low. The number of professors about 40. Old discussions remained in the church, and in a still greater degree in the society; but now all were done away, and have never since been revived. In the midst of the revival, a meeting

was held there, which continued three days, and much resembled the protracted meetings since so common. On the last day of the meeting, about 50 united for the first time with the church, and sat down at the Lord's table with about 500 others, who had been brought together, in a great degree, by the same of the revival, which spread in a manner, into neighboring towns. This was a novel sight for a back-country town like ours; where the population is very scarce, and very much divided into sects. More than 150 in all were the fruits of this revival to our own church. Though there were some other concurrent causes, this revival of religion is to be attributed under God, to the reading of a part of a tract by Mr. N.

Past. Journal.

THE BIBLE.

From the Christian Remembrancer, a religious Annual for 1830, published in Dublin, we copy the following lively tribute to the Word of God.

It is through the Bible, read in the spirit of prayer, that God chiefly communicates that knowledge which is "life eternal." "Thy word is truth." This is our Urim and Thummim which will tell us what is the mind of God in all things. We need not be ignorant of God's will or counsel, whilst we have a Bible to consult. We often place much importance on having the advice of particular persons in whose judgment and friendship we have confidence, and we have great pleasure in asking and hearing their opinions. Alas! what can they tell us? what can they do for us? why should we not go to God, and consult him rather? Reader, do you believe that the bible is the word of God? and that God spoke it for this very purpose, that, by it he might direct and support, and comfort man in his journey through time to eternity? And do you need direction, or support, or comfort? And if you do, will you not go to the Bible to seek it? Where else can you expect it? We are so accustomed to the sight of a Bible, that it ceases to be a miracle to us. It is printed just like other books, and so we forget that it is not just like other books. But there is nothing in the world like it, or comparable to it. The sun in the firmament is nothing to it, if it be really—what it assumes to be—an actual direct communication from God to man. Take up your Bible with this idea, and look at it, and wonder at it: it is a treasure of unspeakable value to you, for it contains a special message of love and tender mercy from God to your soul. Do you wish to converse with God? Open it, and read; and, at the same time, look to Him who speaks to you in it, and ask Him to give you an understanding heart, that you may not read in vain, but that the Word may be in you, as good seed in good ground, bringing forth fruit unto eternal life: only take care not to separate God from the Bible. Read it in the secret of God's presence, and receive it from his lips, and feed upon it, and it will be to you, as it was to Jeremiah, the joy and rejoicing of your heart. The best advice which any one friend can give to another, is to advise him to consult God; and the best service that any

book can do to its reader, is to refer him to the Bible.

Let us seek to know more of the Bible; but in doing so, let us remember, that however much we may add by study to our knowledge of the book, we may have just so much true knowledge of God, as we have love of him, and no more.

Our continual prayer ought to be, that our true notions may become true feelings, and that our orthodoxy and theology, may become holy love, and holy obedience. This is the religion of eternity; and the religion of eternity is the only religion for us,—for yet a few days and we shall be in eternity.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 18, 1832.

CHEROKEE MEETING.

One of the largest meetings ever assembled in this city, was held on Tuesday evening, to hear the statement of the delegates of the Cherokee Nation. The Center Church was literally filled: every slip, aisle, nook and corner, both floor and gallery, and even the area ground and under the pulpit, to the top of the stairs, was crowded as we have never seen it on Commencement day.

The meeting was called to order by the Hon. Simon Baldwin, on whose motion the Hon. David Daggett was called to the Chair, and A. N. Skinner, Esq. appointed Secretary.

After the Chairman had concisely and clearly stated the object of the meeting, Elias Bondinot, a native born Cherokee, and the Editor of the Cherokee Phoenix, first arose and addressed the meeting in a simple and unostentatious manner, which at once commanded the attention and enlisted the feelings of the audience.

He glanced at the former condition of his nation—their immemorial possession of the soil—the solemn Treaties by which it had been guaranteed to them by Washington, Adams, Jefferson, and their successors: and very pertinently read extracts from Mr. Jefferson's advice to them when he took them by the hand as his red children, and told them how much their condition would be improved by agriculture and the arts of civilization—how much more happy they would be—*how much more attached to the soil of their Fathers—how much more unwilling they would be to leave it—how much more they would rejoice to repose their bones in its bosom, and transmit it to their children.* He advised us to abandon the chase and engage in agriculture—we threw aside the tomahawk and the hatchet, and took up the plough and the hoe—we ceased to be hunters, we became farmers—we raise cattle, horses, hogs, corn and cotton, and spin and weave it, and make our own clothes. He advised us to build mills to save our women the labor of pounding the corn—we have done so, and our women are no longer slaves. He advised us to make laws and government—we made them, on the model of the American republic. He advised us to have schools, houses and churches—we have them all: we have an alphabet of our own, invented within a few years past by an ingenious native, (John Guess)

—we have learned to read and write. Your Government asked us to receive ministers and teachers—we received them and have adopted the religion of Jesus Christ. You gave us good advice—we followed it—we were happy.

He then proceeded to what he called the most painful part of his subject—their difficulties with Georgia. The soil which they had cultivated by our advice—which we had taught them to value—in which reposed the bones of their fathers, and in which they hope to lie down with their children's children—their houses, farms, schools, churches, their homes and their country, are in danger of being taken from them. By the enactments of Georgia, their territory was to be divided and distributed. Their laws were annulled—their government destroyed—and the very assembling themselves together to exercise their rights, made a high crime. Their citizens oppressed, pillaged, shot at, chained, and dragged like beasts with no means of redress, as the Courts of justice were closed against them, (no Cherokee being allowed to testify,)—and even the ministers of their religion who were sent to instruct them by the advice and approbation of our Government, seized, chained to a horse, and dragged ignominiously in suffering and danger, and finally imprisoned with felons. "We are distressed"—we have appealed to your Government and asked protection, and have been told there is no help!—we have done no wrong—"We are distressed"—"what shall we do?" "We are distressed—we are distressed!"

This was followed by an Address from John Ridge, also a native Cherokee, the President of the Senate, and one of their representatives to maintain their claims at Washington. "He is rather tall and slender in his person, erect, with a profusion of black hair, a shade less swarthy, and with less prominence of the cheek bones than our western Indians. His voice is full and melodious, his language chaste and correct, his elocution fluent, and without the least observable tincture of foreign accent or idiom. Even his metaphors were rarely drawn from the forest, and had little or none of that vehement action that characterizes the orators of uncivilized nations."

It would be idle to attempt to give any idea of the effect produced by his eloquent and manly appeal.—His attitude, voice and manner were commanding and impressive. He entered upon the discussion of his rights like a statesman and patriot, with the avowal that he was not ashamed of his race, nor afraid (though sorry) to speak the truth. He "drove down his stake" and boldly challenged Georgia "to hold a battle (an argument) there." He contested each disputed point—and confuted each absurd claim, with a spirit and ability which would do honor to any man on the floor of Congress. For aught we can see he fairly drove Georgia from the field. He proved their pretended right from conquest, time, charter, purchase, treaty, &c. to be idle. He drove down the stake at each point, and from each point drove Georgia back to her last resort, "I AM A SOVEREIGN STATE AND WILL DO AS I PLEASE!!!"

He showed there was no sincerity in the offer to provide lands in the West. The last session of Congress refused to send an agent to examine the lands

and report. There are no lands fit for them. The Choctaws had received a like promise—they had gone—the Chickasaws followed and could find no place. And now Government turns round and asks the *Choctaws* to give up a part of their lands to the *Chickasaws*!! The fact is, the whole West is either occupied by powerful and savage tribes who will wage exterminating war on all intruders; or is a barren waste totally unfit to support a people who have just learned to subsist by the arts of peace. There is no land for us unless we go beyond the Rocky mountains, and there the same evils await us.

They had been wronged—they had appealed to the Executive—he left them to their fate. They had appealed to Congress—but in vain. Government had given them no help—nay, they had encouraged and aided Georgia in her aggressions. Their last appeal was to the judiciary of the nation: and it now becomes not the question of the poor Indian alone, but of every American Freeman. If the decision of the judiciary should not be respected—there is an end to the Republic and the Union. If the Judiciary takes her stand on the basis of Justice, will not the majesty of the American people rise up in their strength and defend it?

These are but part of the topics touched upon in this admirable address, but all attempts to sketch it must be poor and meagre to those who heard the original, accompanied with the air and bearing of the man and the excitement of the occasion. If every mind was not convinced, surely every heart was touched, and every eye moistened.

These addresses were followed by a touching appeal from Professor Silliman, which came warm from the heart, and went to the heart of every hearer. It was exactly the right sort of eloquence for the occasion—a burst of high, generous, and holy feeling, based on manly sense. The Rev. Mr. Bacon followed with a very spirited and able address, and the meeting was closed with reading a memorial to Congress, taking a contribution on the spot, appointing a Committee to obtain further funds by subscription, and to obtain signers to the memorial.

The Committee appointed were Messrs. Francis B. Winthrop, Philip S. Galpin, Henry Peck, Henry White, Sidney Hull, F. T. Jarman, J. E. P. Dean, C. J. Salter, Elias Gilbert, James Punderford, Dr. Hunt; Messrs. Tracy, Ebbetts and Everts, committee for Yale College; with power to associate others with them if necessary.

[For the Religious Intelligencer.]

"HISTORY AND ANTIQUITIES OF NEW HAVEN, CT."

The design of this work was judicious and has been well executed. The compiler deserves the thanks of his fellow citizens, in thus collecting in a permanent form a great number of interesting facts, which would otherwise have been irrevocably lost in the course of one or two generations.

Dr. Johnson says, a work may be much read and admired with many faults: but tediousness is a fault which no reader can pardon. The compiler seems to have had Dr. Johnson's last remark in view, and

has compressed within one hundred pages, as much anecdote, and as great a variety of interesting materials as might have filled a much larger volume. Yet in looking it over, a reader conversant with the early and later history of New Haven, can hardly tell what has been omitted, the insertion of which would have added essentially to the interest or entertainment of its pages. Let the reader of history ask himself, after tracing the progress of nations through centuries, what he read with the deepest interest at the time, and what has left the most permanent traces on his memory, and he will perceive it was just that kind of anecdote, as fills the pages of this little volume. Doubtless it has been extensively read in New Haven. What citizen would not lay aside for a short time his political or commercial speculation, and devote an hour or two to the perusal of the History and Antiquities of his native city? What house keeper so devoid of *amor urbis*, as not to give it a place in the family library?

The plates drawn and engraved by the compiler, give him a high standing among the artists of our country; and recall to memory the loved rambles of early youth. The beautiful view of New Haven and the harbor as seen from Fort Wooster and Fort Hale, the cluster of houses and lovely valley spreading at foot of West Rock as viewed from the highest elevation of its southern acclivity, the gentle stream rippling at the base of East Rock, the little rustic bridge, the distant view of Whitney's factory, the lofty ridges of the rock, and all the beautiful and romantic scenery of that sequestered spot.

The east view of New Haven Green is an accurate delineation: but those only who have actually viewed it in a clear June morning, while the dew drops are on the grass, and the trees still glittering in the sun beams—or at eve, when the west was still glowing in her splendid mantle of scarlet and gold, and the full-orbed moon in the east had just tipped the spires with her silvery light, can form an adequate idea of its surpassing beauty.

Here the pious mind delights to pause and meditate on God's watchful care of his church in this beautiful city, from that early period when "Sharon's Rose" was first planted beneath the wide spreading branches of the oak, through the successive and glorious revivals down to the present day, when thousands crowd to these hallowed temples of the Lord. Here in the back ground rises the "school of the prophets," standing on its immovable pillars, the prayers of saints.—Here too, repose the pious dead, whose orisons ascended as incense before the throne, and have drawn down blessings on their descendants, and whose disembodied spirits may still visit these earthly scenes on errands of mercy, to "minister to those who shall be heirs of salvation." Surely the Almighty has watched over the interests of this city. His power has controlled its destinies. His arm has sustained it in its earliest existence, its revolutionary struggle, down to its present state of improvement, wealth and population.

A FORMER CITIZEN OF NEW HAVEN.

The case of the Missionaries vs. Georgia, is to be brought before the Supreme Court of the United States on Monday the 20th inst. Counsel for the missionaries, Messrs. Wirf and Sergeant.

TRINITARIAN BIBLE SOCIETY.

Our readers doubtless recollect the efforts that were made a year ago in England to exclude the Socinians from all participation in the management of the British and Foreign Bible Society. As the friends of reform failed in their object, a large party have seceded and formed a new Society on what they call scriptural principles.

A public meeting, says the London Record, was convened, Dec. 7th, at the great room, Exeter Hall, Strand, for the purpose of forming a Bible Society upon Scriptural principles. The meeting was very numerous and most respectably attended. Amongst the clergymen and other gentlemen on the platform, we noticed a considerable number who, until lately had taken a very active part in promoting the objects of the British and Foreign Bible Society. At 12 o'clock, S. Percival, Esq. M. P., was called to the chair, after which, the Rev. A. S. Thelwall opened the meeting by prayer, invoking the Divine blessing through the Lord Jesus on the proceedings of the day.

The chairman then commenced the business of the meeting by briefly stating the object for which it had been called together. A body associated for the purpose of distributing the Gospel of our Lord Jesus Christ ought to embrace amongst its members only those who believe in His Divinity. This was the ground on which many who belonged to the British and Foreign Bible Society had now separated from it. They wished to avoid communion in what they considered a religious work from those who denied the whole foundation on which their hopes as christians rested, namely, the Divine character of the Lord Jesus, with those who would strip Christ of His Divinity, and reduce him to the level of mere human nature, and thus, as he (the chairman) and those that thought with him believed, uproot the very foundation of that Gospel to disseminate which they were united. After pointing out the necessity of a firm belief in the Lord Jesus, and a firm reliance on Him in all their acts, the honorable gentleman proceeded to exhort the meeting, and concluded by praying that the Lord Jesus Christ might send down his Holy Spirit upon them, without which they could not think or speak or act in his name. Let them pray that he might live in them and act in them and move in them. He then said that he had been requested to read a resolution to which the Provisional Committee had agreed, as to the right of any person to address the meeting. The resolution was to this effect.

"That the meeting being only of those who were friendly to the formation of such a society, none others had a right to address it; and they who might dissent from their principles, were to consider that they were present only by sufferance."

J. E. Gordon, Esq., P. M. came forward, and was received with loud cheers. He moved and advocated at much length the following resolution.

Resolved, That it is the opinion of this meeting, that a society, engaged in circulating the Word of God, and upon which devolves the responsibility of preparing and issuing new translations of the Holy Scriptures, must be considered decidedly a religious society, and one that should be conducted on scriptural principles, and that those only who are Protestants, and acknowledge the scriptural doctrine of the Holy Trinity, can consistently be admitted members of such a society, or fit agents to conduct or carry on such a work."

Other resolutions were proposed and adopted, among which were the following.

First, That under a firm conviction that no true union can exist in any religious institution unless its principles be derived from the unerring Word of God, and its laws formed in accordance with that Word, a Bible Society be now formed upon religious and

scriptural principles, and that the following be the laws and regulations of the Society:

I. *Name or Designation.*—This Society shall be designated the Trinitarian Bible Society.

II. *Object.*—The object of this society is to promote the glory of God and the salvation of men, by circulating both at home and abroad, in dependence on the Divine blessing, the Holy Scriptures, which were given by inspiration of God, and are able to make men wise unto salvation, through faith which is in Jesus Christ.

III. *Operations.*—This Society shall circulate the Holy Scriptures, as comprised in the Canonical Books of the Old and New Testaments, without note or comment, to the exclusion of the Apocrypha; the copies in the English language shall be those of the authorized version. In promoting and editing new translations, and selecting versions in foreign languages, the competency of the translators employed, and the faithfulness and christian character of the versions shall be ascertained by the committee, before the publication or circulation of such versions is in any way aided by this society.

IV. *General Constitution.*—Members.—The members of this society shall consist of Protestants, who acknowledge their belief in the Godhead of the Father, of the Son, and of the Holy Ghost, Three co-equal and co-eternal Persons in one living and true God; and who unite to support the society by contributing one guinea or upwards annually, or ten guineas or upwards at one time.

V. *Officers.*—The officers of this society shall consist of a President, Vice-President, a Treasurer, Secretaries, and Committee, being members of this society.

VI. *Committee.*—The committee shall consist of twelve ministers of the Gospel of Christ, twenty-four laymen, being members of the society; they shall fill up any vacancies in their own number in the interval of the annual general meetings. The President and all other officers of the society shall be considered, *ex-officio*, members of the committee. The committee shall have power to call special general meetings of the society; they shall appoint all officers, and be charged generally with the management of the affairs of the society. The committee shall meet at least once a month, and often as business may require; and seven members shall constitute a quorum.

XII. *Prayer for the blessing of God.*—This society, acknowledging the ignorance and helplessness of man, deems it a bounden duty to express its entire dependence upon the blessing of Jehovah, the Father, the Son and the Holy Ghost, in its 'work of faith and labor of love, and patience and hope,' by offering up prayer and praise at all its meetings.

Second, That in humble dependence upon the Divine blessing, and earnestly desiring to be directed of the Lord in the selection of fit persons to carry on the Lord's work, the following individuals be for the present elected officers.

Third. That this meeting desire to record their deep conviction that in these awful times it becomes the imperative duty of all true christians publicly to unite in contending for the faith once delivered to the saints; steadfastly to maintain inviolate the purity of the sacred text of the holy writ; and zealously to promote the circulation of the inspired volume amongst all nations; and under the impression of these views, this meeting hails with unfeigned delight and devout thanksgiving to Almighty God, the formation of the society which has now been constituted.

Fourth. That deeply sensible of the duty of following peace with all men, and of the great evil of divisions amongst christians, it was with unfeigned regret and sorrow that this meeting feels obliged to separate from the British and Foreign Bible Society, on the grounds of its not acknowledging God by prayer and praise at its public meetings, and of its admitting to

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membership, management and associations, not only at home, but still much more upon the continent, those whom this meeting deem unfit to become members, or take part in the management of a religious society. That this meeting earnestly desire to receive grace from God to conduct all the proceedings in the spirit of love, and it will give them the sincerest joy to merge their efforts as a separate society, and to join themselves again to the British and Foreign Bible Society, whenever its constitution shall be so amended as to give a pledge of its being conducted on scriptural and christian principles.

Fy/h. That this meeting acknowledge that the silver and the gold is the Lord's, that both riches and honor come from him, and that it is only of his own that we can give him, desire now to consecrate a portion of their substance to his service, by such contributions as will enable the society to carry on its operations.

These resolutions were proposed and advocated by Alexander Pringle, Esq. M. P. G. Sinclair, Esq. M. P., the Rev. Henry Melvill, J. Rhind, Esq. the Rev. J. Lockhart, A. Haldane, Esq., T. P. Platt, Esq. the Rev. Dr. Holloway, and the Rev. C. Thompson, and the Rev. W. Howies.

The chairman came forward and after a few observations, said that as they had commenced the business of the day religiously, so they would end it with a hymn and prayer to God for a blessing upon their undertaking.

The meeting then joined in the following hymn.

"All hail the power of Jesus' name!

Let Angels prostrate fall:

Bring forth the royal diadem,

And crown him 'Lord of All.'

"Let every kindred, every tribe,

Around this earthly ball

To Him all Majesty ascribe,

And crown Him 'Lord of All.'

"Oh that, with yonder sacred throng,

We at his feet may fall:

We'll join the Everlasting Song,

We'll crown Him 'Lord of All.'

"To Father, Son and Holy Ghost,

The God whom I adore,

Be glory as it was, is now,

And shall be evermore."

The Rev. Mr. Howies concluded by invoking a blessing. The meeting then separated.

TEMPERANCE.

Extract from Dr. Fisk's Address to the Members of the Methodist Episcopal Church on the Subject of Temperance.

1. Let every Methodist—for I now address myself particularly to my own Church—quit the use of ardent spirits entirely; for unless you do this, you are not only not for the cause, but you are against it. Let the waving banner of our church have inscribed on it, in large capitals ENTIRE ABSTINENCE! and to this principle let every member pledge perpetual fidelity.

2. Let every member of the Church refrain from the traffic in ardent spirits. This is indispensable. The great object is, to get public opinion so corrected on this subject that it will not only be disreputable to deal in this article of merchandize, but that it may be made a contraband trade, and that it may be considered, as it really is, high treason against the interest of the nation and an offence against the peace of society to be engaged in this traffic. But how can this be done when Church mem-

bers are engaged in this work? My Christian brother, if you saw this trade as I believe God sees it, you would sooner beg your bread from door to door than gain money by such a traffic. The Christian's dram shop! Sound it to yourself. How does it strike your ear? It is doubtless a choice gem in the phrase-book of Satan! But how paradoxical! How shocking to the ear of the Christian! How offensive to the ear of Deity! Why, the dram shop is the recruiting rendezvous of hell! (If the term shocks you I cannot help it, for we all know it is truth.) And shall a Christian consent to be the recruiting officer? It is here the drunkard is made, and you pander to his appetite until you have kindled up in his bosom a raging fire that can never be quenched—and all this for a little money! And when you have helped make him a drunkard, and he becomes troublesome, you drive him, perhaps, from your house or your shop, and declare you mean to keep an orderly house! express your abhorrence of drunkards! and imagine you are innocent of their blood! But it is too late to talk about denying him now. *The man is ruined, and you have been the instrument.* Say not, if you do not sell, others will. Must you be an ally of Satan, and a destroyer of your race, because others are? If you leave off selling, you will weaken the ranks of sin, and strengthen the hands of the righteous. Say not, if you do not sell, it will injure your business, and prevent your supporting your family. It was well said by one that "such a statement is a libel upon the Divine Government." Must you, indeed, deal out ruin to your fellow men, or starve! Then starve! It would be a glorious martyrdom contrasted with the other alternative. Do not say, I sell by the large quantity—I have no tippers about me—and therefore I am not guilty. You are the chief man in this business—the others are only subalterns. You are the "poisoners general," of whom Mr. Wesley speaks, who murder your fellow citizens by the wholesale. But for the retailers to do your drudgery, you would have nothing to do. While you stand at the bulk head, and open the flood gates, they from this river of fire draw off the small rivulets, and direct them all over the land to blight every hope, and burn up every green thing. The greater your share in the traffic, the greater is your guilt. There is no avoiding this conclusion. The same reasoning will also apply to the manufacturer. If any man has priority of claim to a share in this work of death, it is the manufacturer. The Church must free herself from this whole business. It is a sinful work, with which Christians should have nothing to do, only to drive it from the sacred enclosures of the Church, and if possible from the earth.

3. Another important measure in accomplishing this proposed object is, a combined effort, by voluntary associations, for this specific purpose. I know much has been said, and much prejudice has been excited against temperance societies. The objections are various, and some of them contradictory; but all of them, I believe, erroneous. I will not pretend to vindicate all the doings of every society, or of every member or agent of those societies, but the principle is a good one. What can be done of an extensive

public character, without combination? We associate for purposes of state, and for purposes of Church, for charity, for literature, for mercantile, mechanical, and agricultural enterprises. In short, almost every thing of common interest is more or less promoted by combination. Of how much consequence is it, then, when we wish to change the habits of a whole nation—habits that have grown inveterate by long usage, that have become associated with all that is courteous in *high life*, and with all that is jovial and merry in *low life*, that have entrenched themselves in the strong holds of appetite and avarice—how important is it, I say, in changing such habits, that we concentrate the influence of all who are friendly to the enterprise in *firm, extended, and efficient combination*!—A combination that shall overlook all other differences, and disregard all other castes, in a general co-operation to revolutionize public sentiment and public manners on a question of equal interest to all philanthropists.

I know there are objections to temperance societies, but most of these objections originate with the lovers of rum, or with those who, for the sake of the gain, pander to the drunkard's appetite, regardless of his present and eternal welfare. Such men retail scandalous stories about 'cold water men.' They impugn their motives, and laugh at their efforts. They say, "It is a sectarian plan"—"an attempt to unite Church and State"—"a piece of priestcraft to rob independent citizens of their rights," and the like. These objects are too ridiculous to merit a serious reply; and coming from the source they do, they are a high commendation of the measures adopted. But there are other objections made by the well meaning and the friends of temperance. "I am temperate now," says one, "and there is therefore no need of my joining"—another says, "if I cannot be temperate without joining a society, joining will not help me." A third imagines it will be a reflection upon his past life to join a temperance society. Now all these objections originate in a wrong view of the subject. It is not for your own sakes that you join in this work, but for the sake of the cause. Do you ask how this can help the cause? I need only point you to what has been effected by temperance societies to answer this question. The present philosophy is to test all theories by their practical results. Now what have temperance societies done? They have embodied more than half a million on the principle of entire abstinence. They have thrown an influence over as many more who practice upon the same principle. This also will bring at least two millions of children under the influence of the same principles. Temperance societies have waked up the nation to its danger, have carried an influence into the army and the navy, have raised the voice of thousands that were before silent in behalf of temperance. Their tracts are in circulation, their temperance periodicals, and their addresses. Their reports and the reports of their agents have collected and spread out before the public the statistics of intemperance, and have proved incontestibly the fallacy of the old and too generally approved doctrine that ardent spirits are useful and necessary. Do

you ask then, "Of what use is it for me to join a temperance society?" Every one who joins, in good faith, helps on this work, and strengthens this cause. Every one who stands aloof, strengthens, either directly or indirectly, the opposite cause.—Here then is a way to do good—"a great door, and an effectual is opened." And what saith the word? "To him that knoweth to do good, and doeth it not, to him it is sin."

[From the Episcopal Watchman.]

PRAYER-DAY FOR COLLEGES.

LAST THURSDAY IN FEBRUARY.

A year ago to-day, there was no special troubling of our sanctuary-waters. The clouds of Divine influence were, indeed, hovering about us as they had long done, but there was no 'little cloud, arising from the sea,' and hastening toward us; the precursor of an abundance of rain. The voice of joy over repeating sinners was heard, but it was comparatively rare. The church was prospering; but not triumphing. We were hoping for great things from Zion's God; but our hopes did not amount to *expectations*.

Let us look around our land, and see what God has since done. On the last Thursday in February, 1831, we had our usual Concert of Prayer for Colleges. The only encouragement we had was the promise of God. But before the week had closed, it was told that one revival had actually commenced. Week after week, subsequently, the thrilling news spread through our circles of conversation,—there is a revival in another college, and in another, and in another. In the course of a few months, hundreds of our students had joined themselves to 'the sacramental host.'

Besides, there have been revivals in about three thousand congregations; and probably, not far from 100,000 have passed from death unto life. Our forests and valleys have often echoed with the songs of young converts; and our secret places have become oratories of our children, who are 'babes in Christ.' The church has marvelously lengthened her cords and strengthened her stakes. A morning, that knows no coming night, seems to have dawned.

The memorable *last Thursday in February* is again drawing near. Christian parents, have you a son in college? I know you will remember to pray for colleges. It is there we look for the future pastors of our churches; for the gatherers of the precious harvest of immortal souls. Prepare, then, your hearts early for the work of prayer. Meditate much on the power of God to answer humble supplications, and his willingness to do it. Think of the glorious things to be accomplished, through the instrumentality of those who may, in all probability, be converted in our colleges, as an effect of your prayers. Put it not off till the sacred day has come. Be bringing yourself into such a frame that you can spend the *whole* day in devout, earnest, persevering intercessions with Him, who is more ready to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts unto their children.

P.

PROXIMITY OF BURMAH TO CHINA.

The Northern and Eastern part of Burmah, adjoining China, is inhabited by a mixed population of Burmese and Chinese, among whom many speak both languages.—Who can tell but this is the door by which the Gospel shall be sent to the millions of the "Celestial Empire?" Is there a Christian in our country who does not wish to send forward his portion of the means to enable the Missionaries in Burmah to circulate Tracts both in that empire and China, to the full measure of all their opportunities?—*Tract Mag.*

SANDWICH ISLAND MISSION.

In addition to the letter from one of the missionaries, published in our last, we copy from the Recorder the following notice.

The missionaries who left this country in December 1830, for the Sandwich Islands, arrived on the 7th of June, after a pleasant though protracted voyage of 161 days. Letters have been received from the Islands, within a few days, to the 14th of September, nearly eleven months later than previous intelligence. The missionaries were in comfortable health with the single exception of the printer, and the mission prosperous in all its departments. The schools contain 50,000 pupils. The churches have 420 native members. John Adams, a member of the church and an energetic reformer, has succeeded Boki, as Governor of Oahu. A National Temperance Society has been formed by the high chiefs—local associations, with numerous members, having existed previously. The Jesuits have been ordered to leave the island within three months. The Missionary Herald for March will contain the particulars.

A Dorcas society of Indian women has been in existence at the settlement on the River Credit, in Upper Canada. These females have been in the habit of meeting once a week, and the proceeds of their labors, lately disposed of, amount to seventy dollars, with which they propose to establish a new school, in some destitute tribe of Indians.

Dr. Beecher's Lectures.—The Rev. Dr. BEECHER, last Thursday evening, commenced a course of Lectures on the Old Testament, which attract much attention. His principal object is to answer the objections usually urged by infidels and skeptics. The first Lecture was on the Mosaic account of the Creation.

Bost. Rec.

REFORM IN ROCHESTER, N. Y.—Among the other improvements effected the past year, indicating the prosperous condition of our village, there is none perhaps that marks more distinctly the progress of improvement, than the fact that our CIRCUS building has been converted into a TALLOW CHANDLER'S SHOP, and our old THEATRE into a LIVERY STABLE.—*Obs.*

Rev. James T. Dickinson has accepted a call from the 2d congregational church in Norwich to become their Pastor—as successor to the lamented Mr. Mitchell. The invitation was without a dissentient voice, among either the church or the people—and this singular unanimity we look upon as a favorable presage in so important an event as the re-establishment among us, of Gospel ordinances, and calls for devout gratitude to that Being, who, though he has visited us with afflictions, yet in the midst of judgment has remembered mercy.—*Rel. Mes.*

REVIVALS.

Revival in the Episcopal Church, Manchester, Vt.—Letter from the Rev. Abraham Brunson, of the Episcopal church, to the Editors of the Vermont Chronicle.

Messrs. Editors.—There has been a very interesting revival of religion in this town during the past season. On a journey through the State of New York, last May, I became convinced of the general usefulness of protracted meetings, and returned early in June, with a determination to attempt one in my parish, as soon as suitable arrangements could be made. Being unable to obtain the aid of but one clerical brother, I hesitated for a time, but at length

commenced on the evening of the 4th of July. The Baptist minister in the town very kindly attended; and some Christian brethren from abroad assisted in the prayer meetings. With this little strength, and a reliance upon divine grace the exercises were continued through two successive days, and, it is believed, were productive of serious impressions upon almost every individual who attended. The main subject of regret is, that the meeting was not continued longer; for some, who were then awakened, have since turned back to careless indifference. Others have obtained the hopes of the gospel, and are rejoicing in the great salvation. The next week there was a four days' appointment at the Congregational meeting-house, which I attended, with many of my people. The excitement now became general through the town, and converts seemed to multiply daily. Another protracted meeting was held in the Baptist Society about the middle of August, which was blessed to the continuance of the work; and the whole course was closed in the beginning of September, by another meeting of two days, at the Episcopal church, conducted by the same ministers as before, with the addition of one other clerical brother from abroad. Since that time there have been apparently a number of conversions, and the state of piety among former professors has, in the course of the season, vastly improved. More than 70 have joined the Episcopal and Baptist denominations, and about 40 others are indulging a Christian hope: besides the 70 or more who have united, and are expected to unite with the Congregationalists.

It is with gratitude, says the Utica Western Recorder, we record the divine goodness, in the outpourings of the Holy Spirit upon several churches in this vicinity. A cloud so richly fraught with blessings has seldom passed over us. The meeting at Vernon was continued a fortnight, and it is said that the number of conversions may be safely stated at one hundred.

The meeting at New Hartford was held nine days, and resulted in about seventy conversions. An account of the meeting at Rome is given in another column; and all who love the gates of Zion, will rejoice in reading this account of the glorious manifestations of divine grace. Not less than three hundred conversions were the fruits of this precious season. A meeting is to be held in the two Presbyterian churches in this village, commencing on Thursday next. Let it be an object of our earnest supplications, that the Lord of the vineyard may revive us with his presence.

From a Missionary in Kentucky.

I have heard, in my last trip, of but one minister who is opposed to the Sunday-school institution. He resides in **** county, and has been the means of breaking up three schools which I had organized in his congregation. He told the people that he would no longer preach to them if they would not give up their Sunday-schools. I am, however, in hopes of reviving these schools next spring, from some conversation I have had with the people on that subject.

S. S. Journal.

Rome, Oneida Co. N. Y.—The following interesting account of the late dedication and protracted meeting in the 2d church in Rome, has been communicated for publication in the Western Recorder :

ROME, Feb. 3, 1832.

Before giving an account of the late protracted meeting here, an account of the organization of the church, and a brief statement of what the Lord has done during the past year, it is presumed will be proper.

The church was organized on the 12th of January, 1831, consisting of eighty-six members, having colonized from the first church.—Rev. Erasmus N. Nichols, labored with us until May last when he received a call at Vernon Centre. During his labors, about thirty souls, it is believed, were hopefully converted. The lamented father Nash, and Rev. Mr. Waters, supplied the pulpit for a few weeks, until the arrival of our present pastor, Rev. Jacob Helffenstien. Since the commencement of Mr. Helffenstien's labors in June last, from eighty to a hundred souls have been, it is hoped, born of God, and scarcely a week has elapsed, without more or less conversions. A meeting of two days, held in a district about three miles from the village, resulted in the hopeful conversion of a number of souls. Much labor, during the past season, has been performed in the outer parts of the town, where heretofore but little has been done; and God has owned and blessed these exertions to the salvation of many immortal souls. Previous to the first of January, there had been received into the church sixty-three members; forty-seven on profession, and sixteen by letter. The meetings for public worship were held in the court-house, and the church have great reason to bless God that he has been pleased so often to manifest himself to his people.

During the past season, a very neat and commodious house of worship has been erected; and on the 18th day of January, the same was solemnly dedicated to the worship of God.—Rev. Mr. Burchard, of Watertown, preached the sermon. The prayer of the church had long been that God would by his special presence manifest himself at the dedication of his house, and we trust their prayer was answered.

A protracted meeting commenced, after the dedication, under the care of Rev. Mr. Burchard in connexion with our pastor, and continued fifteen days. Mr. Burchard labored with great acceptance, and his labors were owned and blessed in the salvation of many souls. God's presence was most manifestly in the midst of us.

It is difficult, perhaps impossible, to ascertain the exact number of hopeful conversions, because a great number from adjacent towns, who were converted, left before the close of the meeting. The day of judgment will reveal how many were truly converted to God, and will sing the song of the redeemed in the world of glory. Those best qualified to judge, estimate the number at three hundred.

The most remarkable answers to prayer were witnessed during the meeting. Many interesting particulars might be given. Christians were desired to present their requests every evening, and prayers were desired for individu-

als. The conversions from towns around us were very numerous. One person brought from Clinton, 10 or 12 miles distant, twelve individuals, all adults; and all of them were hopefully converted during the meeting. Two individuals, from the same town, who arrived here the last day of the meeting, obtained hope before they left the village the next morning.—Many similar cases occurred from other towns; and in almost every instance, where Christians brought their children and friends from a distance, they returned rejoicing in Christ. Almost every night during the meeting, a prayer meeting, conducted by some young gentlemen from the Oneida Institute and Hamilton College was held all night, commencing after the close of the other meeting; and at these prayer meetings about forty souls were hopefully converted. Among the subjects of the work are several who had embraced universalist and infidel sentiments. Several also, who had passed thro' the great revival here under Br. Finney, and who seemed almost beyond the reach of mercy, were brought to bow at the foot of the cross.

The prayer of Christians during the meeting was for the county of Oneida; and it is hoped that the great number of conversions in six or seven towns, will scatter the sacred fire, and God be honored in the conversion of a great number of immortal souls. We would request the prayers of God's people, that this good work may continue, until Rome shall be brought entirely to the feet of Jesus, and the region around be converted to God. To the ministers and brethren of all denominations, who united with us, we would desire to return our most grateful thanks for their labors in the midst of this people.

To the Lord would we ascribe all the praise and glory of this work, and we pray that he will be pleased to continue in the midst of this people, and to magnify the riches of his grace, in the salvation of the great remnant that remain.

S. B. ROBERTS, Clerk.

OBITUARY.

JOSEPH CHESTER, OF NORWICH.

"How blest the righteous are,
"When they resign their breath!"

The presence of Christ, manifested to a dying believer, not only cheers him through the dark valley, but also affords the strongest confidence to the bereaved, that their deceased friend is a child of God. This truth has been strikingly felt in the death-bed scene of our departed brother, JOSEPH CHESTER. His path through life, as a man and a Christian, is too well known to be a subject of comment. The esteem in which he was held was sufficiently manifested by the kindness and attention of his christian brethren and neighbors, throughout his protracted and distressing illness, which has procured for them the grateful remembrance of the afflicted family. But the death, rather than the life of a Christian, is of the most importance. For months previous to his dissolution, he was aware that death was preying upon him, and began a preparation for the last great scene. It was a subject upon which he conversed with a melancholy cheerfulness, and often spoke of dying as but going home. On parting with his eldest son, in September last, he seemed to have the full assurance that it was for the last time—and the scene was truly affecting. As his death rapidly approached, by the gradual rava-

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ges of the consumption, he seemed more and more fortified against its pains, and so meditated upon it, that he did actually, in the Scripture sense, *die daily*. His prayers, during the few last weeks of his life, were very energetic and forcible, especially for the impenitent. He seemed to wrestle with God in their behalf, and could not let him go without an answer of peace. He was continually praising God for his goodness—and, while tortured with pain, would say, "Although we have some afflictions, our mercies are much greater. Our cup runs over with blessings."

For the last two or three weeks his decline was very rapid, but still his confidence was strong in the Lord. On Sunday last, while he was much distressed in body, his mind seemed somewhat dark, and his prospect for heaven clouded; but in the evening, the Lord in love seemed to raise the veil of the invisible world, and to pour upon his departing spirit a foretaste of the joys of heaven. He suddenly raised both hands, and, while an indescribable lustre shone upon his sepulchral countenance, and his eyes were bent upwards, he cried, in strong and unceasing tones, "The chariots are coming! the chariots are coming! holy angels are coming! holy, holy, holy angels are coming! the Holy Spirit is coming! Blessed Comforter! blessed Jesus! blessed Jesus! blessed art thou, Lord God, above all gods! blessed Jesus, receive my departing spirit! blessed Redeemer! O blessed, blessed, blessed Jesus!" Then swinging his arm around, and with a look as if he had caught a view of the great white throne, he raised his voice still louder, crying, "Lord God Almighty! Lord God Almighty! Lord God Almighty! not unto us, not unto us!"—Then looking upon those around him, seemed to wonder why they did not clap their hands and shout with him salvation to God. "To his dear companion, weeping by the bedside, (and who could refrain?) he said, affectionately, "Don't, don't—no, no, no!" Then bursting forth again, he cried, "Blessed Jesus! forgive, forgive! O blessed Redeemer! holy angels! holy angels! blessed, blessed, blessed Jesus!"—Then looking earnestly at his brother, who stood over him, he asked with emphasis, "Do you understand this?"—This interesting scene occupied about ten minutes.

The above are only a few of the expressions which broke from his quivering lips. The whole cannot be told, nor can the radiance of his countenance and the richness of his voice, but faintly be described. It seemed like the scene which Bunyan describes, when a Christian, in the river of death, catching a view of the Lord Jesus, exclaims, "O, I see him again." After this he passed a few hours in the utmost anguish of body. About midnight, he beckoned his wife to give him her hand; then taking it in his, and looking at her with an affectionate smile, said tenderly, "Good by, good by, trust in the Lord." Towards morning he became more free from distress—nature fled vanquished from the contest, and death triumphed. His breath continued to decrease, and in a calm and tranquil manner, about noon, on Monday, Jan. 30th, he expired. During the scene of Sabbath evening, it seemed to those pious friends who surrounded his couch, that *eye had seen and ear heard*, something of the glory reserved in heaven for the faithful. They can truly say with St. John—*we saw and believed*. *Unbelievers*, there might have learned a lesson which books cannot teach, and *Christians* might have received a demonstration of the glory of heaven, which would stimulate them to more vigorous preparation to *die the death of the righteous*.

The friends and relatives have abundant cause for devout gratitude to God, for such blessed manifestations of his presence to him who has gone from them forever.

"Then let our mournful tears be dry,
Or in a gentle measure flow;
We hail him happy in the sky,
And joyful wait our call to go."

[Rel. Mess.]

DR. CORNELIUS.

The melancholy office this week devolves upon us, of announcing the death of one extensively known and beloved throughout the religious community. The Rev. ELIAS CORNELIUS, D. D. Corresponding Secretary of the American Board of Commissioners for Foreign Missions, expired at the house of Dr. Hawes in this city, (Hartford) last Sunday morning. He arrived in this place last week on Monday, in the Boston stage, having left Worcester about 4 o'clock in the morning. He had for several days previous been suffering under a severe indisposition, induced by his indefatigable labors for a few weeks past, to promote the cause in which he was engaged. Notwithstanding his ill health however, he was unwilling to be absent from a public religious service in this city, which, according to appointment, he was expected to attend. He was therefore, present at the Monthly Concert of Prayer, in Dr. Hawes' Church on Monday evening, and arose to address the audience, but had not proceeded far before he became faint and exhausted. He soon recovered sufficient strength to conclude the remarks which he had commenced, and which proved his last effort in the cause of his Divine Master. He returned to the house of Dr. Hawes, and placed himself under the care of a physician; but neither medical skill, nor the kindness of friends could avail to arrest the progress of his disease, which had doubtless been some time fixed in his system. He labored under a fever, attended toward the close with occasional violent spasms, until about eight o'clock on Sunday morning, when he finally expired without a struggle. The day previous to his death, he took leave of the family of Dr. Hawes, gave directions respecting his own family, and his earthly concerns, with great composure, and with humble confidence, committed his soul to his Saviour.

An appropriate sketch of the life and character of Dr. Cornelius, will no doubt be furnished in due time by some person competent to the task. As a faithful and devoted servant of Christ, an eloquent divine, and an efficient agent of several important benevolent institutions, he was known and highly esteemed throughout the country. His services as Secretary of the American Education Society, which office he held for several years, were eminently useful, and his sudden removal from the field of benevolent labor which he had recently been called to occupy, as the successor of the lamented Evans, will be deeply and extensively deplored.—*Connecticut Courant*.

Mrs. Cornelius passed through this city on Saturday, on her way to Hartford, but did not arrive in time, we understand, even to take the last farewell of her husband.

DIED—In this city, on the 7th inst. Mrs. Elizabeth Brown, aged 81, relict of the late Capt. Benjamin Brown; on the 6th inst. Charles William, son of Doct. Charles Hooker, aged 3 years; on the 12th inst. John, son of Mr. Legrand Cannon, aged 2 years.

At Westville, on the 8th inst. a child of Mr. Enos Sperry, aged 2 years; on the 9th inst. a child of Mr. John B. Lewis, aged about two years; on the 10th inst. a child of Mr. Miles Hotchkiss, aged 2 years.

At North Haven, on the 16th ult. Mr. Giles Pierpont, aged 91, the oldest person but one in the town.

At Atwater, Ohio, on the 25th ult. Mrs. Sarah Kirtland, late of Wallingford, aged 76.

At Hartford, Mr. Grove Barnard, aged 70.

At East-Hartford, Mr. Jeremiah Porter, aged 45.

At Middletown, Mr. Lot Sizer, aged 58; Mr. Joseph Wilcox, aged 86.

At Litchfield, Seth Landon, Esq. aged 82; Mr. John Osborn, aged 79.

At Nashville, Tenn. on the 12th inst. the Rev. Obadiah Jennings, D. D. pastor of the Presbyterian church of that place.

POETRY.

[From the Christian Index.]

THE ASPIRATION.

[BY MRS. DODGE.]

Come thoughts of heaven, and let me fling
This changing dream of life away;
On Mercy's pure celestial wing,
Oh, come, bright heralds of that day,
When human toils will all be o'er,
And sorrow sleep to wake no more.

Now perish from this throbbing heart,
The last fond wish that makes life dear;
And oh, may every wish depart,
The last—the last, that binds me here!
Oh, let my thoughts be full of thee,
Eternity! eternity!

I've grasp'd the world—its transient beam
Flung such a radiance o'er my way—
So bright, so beautiful a dream—
How could I think 't would pass away!
But lo, how vain! its very light
Was full of mildew, pain and blight!

And yet there, is some sunlight given
To cheer my path:—so bright, so pure,
'Tis like the very smiles of heaven:
Oh God, my heart would love it more
Than thy commands! Oh, tear apart
The idol of my sinful heart!

Ye dearest, fondest, holiest ties,
That twine around me here below—
Are weights that drag me from the skies;
Oh burst, and let my spirit go!
Still, earth, thou frail and fickle thing,
I love thee in thy perishing!

The cross! to that dear mournful word,
How many precious hopes are given;
In pious hearts what thoughts are stirred,
What visions of an opening heaven!
Dear cross, to thy blest name I flee,
There is no change nor blight in thee!

THE MISSIONARY SCHWARTZ.

Is there on record a more beautiful anecdote than this, which bishop Middleton relates of that most exemplary soldier of the cross! He was lying apparently lifeless, when Gericks, a worthy fellow laborer in the service of the same society, who imagined that the immortal spirit had actually taken its flight, began to chant over his remains a stanza of the favorite hymn which used to soothe and elevate him in his life time. The verses were finished without a sign of recognition or sympathy from the still form before him; but when the last close was over, the voice which was supposed to be hushed in death, took up the second stanza of the same hymn, completed it with distinct and articulate utterance, and then was heard no more! How much more beautiful and touching is this than all that is fabled of the dying swan!—*Banner of the Church.*

TERMS.—\$2, in advance; \$2.50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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JOHN SELDEN.

This learned man some days before his death, sent for Archbishop Usher and Dr. Langhaine, and among other things, told them that he had surveyed most of the learning of this world; that his study was filled with books and manuscripts on various subjects, yet he could not recollect any passage out of infinite volumes and papers that he could think of with half the satisfaction which attended his contemplation of the Sacred Scriptures. He pointed out one particular text, that greatly comforted and refreshed his spirit: "The grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we shall live soberly, righteously, and godly in this present world. Looking for that blessed hope, even the glorious appearance of the great God our Saviour Jesus Christ. Tit. ii. 11-14.

THE TRUE CONVERT.

He may be distinguished by infallible signs. The society among whom he has habitually lived, will be assured of his conversion, not by his avoiding, but by his holier conversation among them. His relatives will be instructed of it, by his gentle and unremitting offices of duty and affection. His friends and companions will learn it from his being more considerate of their welfare, and less of his own. His neighbors will discover it, in the scrupulous integrity of his transactions—in the truth that directs his words—in the inviolable purity and temperance of his life—in his fear of committing wrong—in his patient endurance of injury—in his charitableness of opinion—in his generosity of heart—in his unenvying sympathy with their prosperity; and his sincere commiseration with their sorrows. All men will see it in his change of life, the testimony and proof of his change of heart, while they are directed to trace the gradual improvements of his conduct, and his disposition to its right source, by his most constant observance of the duties of private and public devotion—at home, by the regularity of his domestic prayer—abroad, by his undeviating attendance at church and sacrament.

The following contributions have been received into the Treasury of the New-Haven Female Greek Association, since the last Report.

From the S. School in Center Church in this city, by Charles B. Whittlesey	\$26.30
the Young Ladies, and the Javenite Greek Associations in Stockbridge, Mass. by Rev. D. D. Field	53.00
L. A. DAGGETT, Treasurer.	\$79.30

Letters received at the Office of the Religious Intelligencer during the week ending Feb 17, 1831.

J. Ewing, Trenton, N. J.; Dea. A. Benedict, Litchfield, Ct.; J. Bradford, Sheffield, Mass.; E. Hunt, Middletown, Ct.; R. Reynolds, Pine Plains, N. Y.; Wells Beardsley, Kent, Ct.; S. Wright, Granville, O.; N. A. Ingersoll, Pittsfield, Mass.

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